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INTERNATIONAL BIBLE STUDY.

Dec. 16th, 1883.—1 *Sam.* I. 21-28. II. 3.

For Comment see last *Guardian.*

Dec. 23rd, 1883.——1 *Sam.* III. 1—19.

"And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision."

Child ministry is eminently pleasing to the Lord. Out of the month of babes and sucklings he sometimes elicits praise, when they who pride themselves on their maturity of knowledge have no praise to utter except for their own achievements. No one can be a true disciple of the Lord unless he first become as a child, teachable, receptive, plastic. There was no open vision; no commnnications from the Lord, because of the iniquity of Eli's sons. The word was precious to these who valued above all the communications of the Lord. The promises of God and his instructions are prized by those who have a true faith; the portion which existed in the days of Eli seems small to us, but did not seem so to the godly of that time. Some of them, found in their *little*, more than many find in our much.

As the dead of night, Samuel, sleeping in the temple of the Lord, hears a voice calling him by name. He supposes that it is Eli's voice and hastens to him, and learning his mistake returns to his sleeping-place.

"Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him." 7.

He knew about the Lord. He had heard much about him; had heard of his wonderfull works and wonderful words. But he did not know the Lord personally; had not heard his voice, nor received direct communications from him. It is a great moment when the Lord is revealed to us in his personality and love. How many there are now who profess to know the Lord, but the Lord has never committed himself to them. "I know my sheep and they know me."

The Lord called Samuel a second time, and even a third. Then Eli understood the matter. He perceived that the Lord was calling the boy, and told him what to say if the voice should call him again. So when called again, he said, speak, for thy servant heareth.

"And the Lord said to Samuel, Behold I will do a thing in Israel at which both the ears of every one, that heareth it shall tingle. In that day I will perform against him all things which I have spoken concerning his house; when I begin I will also make an end For I have told him that I will judge his house forever for the iniquity which he knoweth; because he has made themselves vile and he restrained them not." *11-13.*

Eli and his sons had been treasuring up wrath against the day of wrath and righteous revelation of the judgment of God. His sons by their scandalous abuse of their position, prostituting their sacred office to the most abominable ends; making God the minister of their iniquity and religion their ministress. And the displeasure of God rested also upon the father, who should have seen to it that his sons had no such opportunity to scandalize the cause of God. God allowed the thing to go on, not giving immediate expression to his wrath, but allowing it to accumulate till the appointed day of reckoning should come. This is a law of his government. Many flatter themselves that it is well with them, because God does not break in upon their plans, but allows them to unfold themselves and mature, treasuring up his wrath in some unsuspected coffer beside his throne. They have his word, they may easily inform themselves concerning his character and the character of his government, and they are responsible to avail themselves of this knowledge. God had told Eli of the impending *judgment*, but the old man, with most culpable paternal tenderness, spared his sons and wept in secret.

"And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice or offering forever."

Their sin was unpardonable. They crucified the Son of God afresh to themselves. Their sin was committed against the atonement for sin, then expressed in the sacrifices.

Samuel feared to tell Eli what he had heard. But Eli solemnly charged him to disclose what he had heard, and Samuel complied. He "told him every whit and hid nothing from him." Eli was made deeply to feel the sin of not having restrained his sons from evil. God gives to parents the power to restrain their children from evil, and holds them answerable for neglecting it. They often err by not exercising this power in early years, allowing their children to grow up in the indulgence of their self-will; it is then impossible to put on the brake.

"And he said, It is the Lord; let him do what seemeth him good." He saw the justice of the sentence pronounced, and consented to it without a murmur, which is simply saying that he did not add a fresh sin to the one that was to be punished. Unmurmuring submission to chastisement is good, but unmurmuring submission to authority would have averted much evil.

As Samuel grew it was evident that the Lord was with him, and was pleased to use him as an oracle to make known his will. For the things foretold by him all came to pass.

WEEKLY REVIEW.

—We are not aware that O'Donnell is an American citizen, and we cannot understand why the U. S. Government should intercede with the English Government to obtain a commutation of his sentence. The act will become a precedent, and it is easy to conceive of cases where such international offices would prove rather embarrassing. Is this the beginning of the new policy announced by the President the other day, relating to foreign politics?

—Albert, an Englishman, a mendicant, has been for more than thirty years a familiar object in the portion of Bombay known as the Fort. Perhaps it is wrong to speak of him as a mendicant, as he was not accustomed to ask for any thing. He was consecrated to idleness and as this is a great merit in the eyes of the Natives, they freely gave to him, and he never lacked food, clothes or a sleeping-place. He carried his entire wardrobe on his back, and used to carry his money about him, until, some years ago, he was robbed of a considerable amount, and was advised to deposit his gains in the bank. A good many years ago, more than twenty-five we think, the Rev. W. W. Peyton, living in Girgaum, induced him to come to his house, dressed him respectably, seated him at his table and sought to recover him from his vagrant habits. The utmost kindness was shown him, but he soon disappeared and was presently found again in his old haunts and leading his old life. Laziness was his monomania. We are not aware that he drank. We was quiet and inoffensive, and perhaps was accumstomed to moralize upon the vanity of human activity as he noticed how the whirligig of fortune carried the toilers of the fort to the top and then brought them to the bottom. He saw the fortunes of many a Premchund rise and set, and perhaps congratulated himself that he was exempt from the fever that rushes men so rapidly through the world.

—The eagerness of our Scotch friends to celebrate St. Andrew's day by a great dinner and speeches, is supposed, by some of our Native friends, to have its origin in a religious sentiment. They get the impress on that there is a deep feeling of devotion to a Patron Saint influencing the *convives.* One of our Native contemporaries, speaking of the Calcutta St. Andrew's dinner, says:

One would have thought that Scotch Patriots would have at least observed a decorous silence on the burning question, on an occasion sacred to the holy memory of their Patron Saint.

Now we do not suppose that a single one of the guests believed in Patron Saints in general, or in St. Andrew in particular, or really regarded St. Andrew's day as anyother than the relic of an ancient superstition. But it is convenient to avail them-

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selves of the fiction in order to give expression to their attachment to the land of their birth, and have a good time together once a year. We do not think that the gentlemen who kept the day in Calcutta had a very good time. It would have been better if they had let Lord Ripon and his policy alone, for that one evening. But what we call attention to is the tendency of these conventional fictions to mislead the people around us. Once, when the editor of the *Bombay Guardian* was absent from Bombay, a Scotch missionary who thought that the observance of St. Andrew's day in this country was calculated to mislead, wrote an article to that effect and had it printed in the *Bombay Guardian*. Dr. Buist, then Editor of the *Bombay Times*, was so much annoyed by the article that he declared that not another number of the *Guardian* should be printed at the *Times* office. Thus turned into the streets, the *Guardian* died, and we supposed that it was off our hands for good. However, a certain person undertook to resuscitate it, and it was soon laid at our door again.

—The *Bombay Catholic Examiner*, noticing a notice of the Basel Missions in the *Indian Witness*, is stumbled by the strength of the feminine element in the missionary staff. So many families returned to Europe. So many young ladies came out to be missionaries' wives. Evidently, our contemporary is much better pleased with the example set by Paul than with that set by Peter, who as Paul tells us, led about "a sister, a wife." And even Paul speaks gratefully of the aid which he received from some women who laboured with him in the Gospel, Phil. IV. 3. And Paul tells of a sad day coming when there should be people in the church "forbidding to marry." 1 Tim. IV. 3. We ourselves favour voluntary celibacy on the part of missionaries, though we heartily deprecate compulsory celibacy.

—During the present year a considerable number of Parsees, employed in positions of trust in Bombay, have proved unfaithful. Our reference of course is limited to those whose defalcations or embezzlements have been found out; how many have gone undetected, we cannot say; considering the small number of the entire Parsee community, it is every noticeable that so many have this year been exposed as defaulters. It need not be supposed that these persons were necessarily neglecters of the religious observances required of Parsees; there was no reproach against them on that score. They doubtless had that Zoroastrian virtue which is in such high estimation, a decided repugnance to the demands of the Gospel. We are far from saying that defaulters are not common enough among other classes, including nominal Christians, and we can none of us afford to point the finger of scorn at one another. The thing is for those who are specially affected by these breaches of trust, to lay to heart the lesson of the hour. One or two of these defaulters, employed in the Bank of Bombay, had such trust reposed in them that they were masters of the situation, and had only to point to a pile of sealed boxes supposed to contain each a certain number of rupees, to satisfy their auditors. Of course, in a position of that kind, responsibility towards God, the consciousness of the eye of a personal and holy God, was what was needed to keep them from abusing their trust. Mr. Hormusjee Byramjee Rana, the head shroff of the Bank of Bombay, was nearly three score years and ten, and he died in the common goal last Tuesday, while awaiting his trial. It is very sad, and it will be well for persons in position of trust to lay to heart the lesson thus taught, and not to trust in their well-devised schemes for eluding enquiry and detection. "The love of money is the root of all evil."

—Our readers must not fail to notice the very interesting extracts from the Rev. Mr. Knowles' etinerant notes, in our Epitome of Wednesday. The *Indian Witness* thinks that the success which Mr. Knowles and his party are meeting with, in connection with their unusual methods, will constitute an era in Indian Missions. These workers go out in large numbers, with banners and music, gather the people together, preach, pray and sing and then invite the hearers to have faith in Christ there and then, and openly identify themselves with the people of Christ But it is to be particularly observed that before thus going forth, they wait upon the Lord until one and all have the faith of expectation, the assurance that God will work with them; refusing to go forth so long as one of their number has any doubts about it. It is also to be remarked that the field in which they itinerate is one in which the Gospel has long been preached, and one in which there are a good many Christians. We do not mean to intimate that similar results may not be witnessed on a virgin field; we wish simply to indicate how far the faith of some of God's servants now reaches. Too often, Christian workers are baffled by an insidious and unsuspected form of unbelief, which says, Not to-day, but in some coming day God will work and men will be saved. Faith triumphs by ignoring future opportunities and shutting itself up to the present. Persons have gone on praying for an object for years, and then in some bright day they say, Why wait on thus forever? Now is the day of salvation; we will not let thee go except thou bless us. The answers that we relegate to the future, will remain in the future. The faith that overcomes is the faith that knows no time but the present, except in cases where it is necessary that events should mature to supply a fit occasion for the blessing. We think we observe indications that God is now calling his servants in India to exercise the faith of expectation, the faith that secures immediate manifestations of the power of Christ. Let not this year of grace, 1883, slip away from us without our rising to the exercise of this faith, making whatever sacrifices of a right hand or a right eye, may be necessary. A matter of primary importance is the healing of internal divisions; the reign of mutual love in the church. What has caused the church to remain without glorious attestations from on high, is the want of union among Christians, the neglect of the eleventh commandment. O that every one who reads these lines, would solemnly engage before God, not to carry into 1884 or to its threshold any feeling of alienation or bitterness or mistrust towards others. The highest contribution (perhaps we may also say, the least) that any one can make to the well-being of Christ's Church, is to bring a heart full of God's own love and dispense it to one and all, and to go on doing this. This will be more than the gift of a million of money.

—A. H. invites our attention to an article in the *Statesman* of November 21st, on the disadvantages of the Eurasian community in India. We are well aware of these disadvantages and sympathize much with the community referred to. Many of the dearest friends we have in the world are found in this community. But we do not believe, neither do they believe, that we can help them any by writing in disparagement of the Native Christians. The *Statesman* speaks of disadvantages in the matter of education; the want of good schools &c. There are schools really good, but the fees there demanded, says the *Statesman*, place them beyond the reach of the majority of this class, who are exceedingly poor. "If this class is ever to be raised out of the condition in which they now are, a reproach not to themselves but to us, a determined effort must be made by the State to impart to them a sensible education, with facilities for acquiring a knowledge of the trades and perfessions in which they would not necessarily be out-bidden or undersold by Natives." The *Statesman* speaks also of a prejudice on the part of Government, leading them to employ natives preferentially. But Native Christians suffer even more from this prejudice. In some parts of India the disadvantages of the Eurasian are greater than in others, no doubt, and we suppose that the prejudice referred to, has more existence in Bengal than in Bombay. So far as we have had the opportunity of observing the matter, the disadvantages of the East Indian community are best overcome by ignoring them. A cheerful faith, that refuses to fret or chafe because of what is, and leads the individual to do as best he can what his hands find to do, that neither fawns upon those who are higher in social position or stands aloof from those that are below, will secure for its possessor a good and honourable path in which to walk. People that have a grievance are people that add to the burden they are required to bear. There is always One whose yoke is easy and whose burden is light, and is ready to exchange it for our heavier burden and more troublesome yoke.

—We do not think any good can be accomplished by publishing the letters of A. H. We do not see how they can be helpful to any body. However, we give place to the following extract, and if any body will do what A. H. here tells him, we for our part shall not find fault with him:

It is possible for a foreigner who has been long enough in the country to know it and adapt himself to circumstances, to live on from 35 to 50 Rs. and double this sum ought to be enough for any foreign missionary. I hove known a whole foreign missionary family containing father, mother, son, daughter and adopted children, to live in the central Provinces on the miserable, pittance of 80 Rs. per month plus a little garden produce, and another family of the same mission to live on 50 Rs. and yet they all seemed happy and contented. They are models for imitation by both foreign and Native missionaries.

—*An Inquirer* asks us these questions tou hing the Salva ionists:

"Is it necessary for Salvationists to reduce themselves to the level of Natives, as regards dress, masquerading" &c.

We do not think it necessary; *they* think it e. pedient. Both we and they disclaim

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the idea implied in the expression "reduce themselves;" that the Natives are below us. They differ from us; we have been in some respects more favoured by Providence than they, but that only brings with it the obligation to share with them our advantages. The missionary could not more effectually frustrate his own work, than by looking upon the people of India as on a lower level. We do not see as our friends of the Salvation Army do, on a number of points; we have freely expressed our minds on these; but this is no reason why we should oppose them.

"Does dress constitute religion? If not why doff the gown and don the sari?"

Dress does not constitute religion, and it is a great mistake on the part of our Hindoo friends to treat it as though it did.

"Have the missionaries who have so long been trying to convert the heathen, signally failed in their attempts, that Salvationists hope to achieve better success?

They have neither signally failed nor signally succeded, and there is abundant room for other earnest men and women to try their methods in. It remains to be seen if the Salvationists will have better success than the organized churches have had.

"Do the Salvationists profess and recite the Christian creed that is read in all Christian churches, or like the Methodists ignore it in their places of worship."

Our correspondent excludes from the Christian pale, Salvationists, Methodists, Presbyterians, Baptists, Congregationalists and others, if by the Christian creed he means the apostle's Creed, so-called. Not one of the Apostles gives his sanction to the use of this formula, though the articles of the Creed are found in the Bible. Such a Creed may have its value, but the mere repetition of it by congregations some of whom contradict it in their lives, is not likely to be edifying. The Salvationists and Methodists take good care to let people know what the faith is that secures salvation.

—Mr. Parnell has been for years trying to show that Ireland, the Ireland whose advocate he is, is the most oppressed and most impoverished country to be found. Yet this starving multitude has just presented him into £38,000 as a testimonial and he has had the face to accept it. The inference is obvious.

—Attention is drawn to this testimonial as a proof that the Pope's influence in Ireland *is nil.* He, it may be remembered, counselled the Irish hierarchy to dissuade the people from having any thing to do with such a testimonial.

—The details brought by the Mail leave no room to question the announcement of the complete destruction of the Soudan Expeditionary Force, including Genl. Hicks and the European and Egyptian forces under him. The Mahdi and his followers considered themselves of course religiously bound to show no quarter.

—The S. P. G. missionaries publish a Marathi paper entitled tha *Prakashak*, in the Dec. number of which it is stated that चर्चेच्या बाहेर तारण नाहीं, outside of the Church there is no salvation, from which we infer that every body must enter the church unconverted and then be saved. The Samaritan woman for instance would need to be received into the church and then get salvation. And the 3000 awakened on the Day of Pentecost.

—We are much chagrined that the Police should be interfering with the open-air preaching of the Salvation Army in front of the Money-School. That locality has been for years occupied by open-air speakers, with consent of the authorities.

On Thursday, November 30th a Public meeting was held in the Memorial Hall, Madras, in the interests of the "Anglo-Indian Evangelisation Society."

Rev. W. Liston M. A. Senior Chaplain of the Established Church of Scotland presided.

After the singing of a Hymn, prayer was offered by Rev. W. Miller of the Christian College.

Rev. A. Alexander, Hon. Sec. then explained the object of the Society which is as follows, viz; "To provide for Evangelistic work among Europeans and Eurasians in India, chiefly in places more or less destitute of Gospel ordinances."

Rev. H. Goldsmith, C. M. S. then moved "That in the opinion of this meeting the principles, objects, and Methods of the Society "are deserving of the public support of all Christians" And in doing so he emphasised the need of a throughly *evangelical* and unsectarian itinerant ministry not only for the purpose of reaching those Europeans and Eurasians who were either altogether or partially destitute of regular religious ordinances, but also to counteract the Romanising tendencies, alas! so common amongst us in the present day within the borders of the Established Church.

C. M. Barrow Esq. B. A. Principal of Deveton College, in seconding the Resolution bore personal testimony to the value of the Society's operations, as witnessed by him in Calicut and other places.

Rev. I. F. Row, Pastor of the Union Church, Coonoor, who travels 2 months in the year as an Evangelist of the Society, then gave some account of his work, and spoke of great encouragement which he had received in visiting needy places, and preaching the gospel to souls scattered abroad as sheep without a shepherd and perishing for lack of knowledge.

The Chairman in closing spoke strongly of the need that existed for such a Society and hoped that as its operations became more widely known, it would meet with that hearty and liberal support which it so well deserved at the hands of all who desired the spread of a pure Gospel amongst the nominally Christian population of this land.

The meeting was then closed with the Benediction.

Persons desirous of knowing more of the work of this society should communicate with

Revd. J. FORDYCE,
Simla
or Revd. I. F. ROW
Coonoor.

NOTICES OF BOOKS AND REPORTS.

The Bombay Christian Almanack for 1884. The year 1884 draws rapidly on, but the Bombay Tract and Book Society have got a good start with their excellent Annual. No less care and thoughtfulness have been given to the perparation of it this year, than in previous years. The present issue need not shrink from a comparison with any of its predecessors, which is saying much. The illustrations are capital. The Almanack itself contains the multiform information needed in this country, and is accompained by well selected matter of a more purely literary character. Missionary, Temperance and Educational matters aae treated in separate papers, by able pens. There are notices of the various Missionary and Religious Societies in the Bombay Presidency, and also of the Benevolent Institutions and Chr. Educational Societies here. This handsome and useful work is sold at 8 annas a copy.

"The Ecclesiastical Polity of the New Testament, by the Rev. G. A. Jacob, D. D." Abridged and translated into Marathi. Am. Mar. Mission. 91 pp. 8 vo. We had occasion to speak of Dr. Jacob's work in terms of high commendation when it made its appearance a few years ago. It is here considerably abridged, but the essence of the argument is retained, and it will suffice to show to every one who venerates the authority of Scripture that what many are teaching regarding the Church is very different from the teaching of the New Testament. Unsophisticated converts from Hinduism are being industriously taught that three particular bodies, the Church of Rome, the Greek Church and the Church of England constitute the true Church, the Holy Catholic Church, the sole dispenser of salvation. It is well then that this book has been published. The New Testament is explicit enough, but the false teachers to whom we refer require men to take their interpretation of Scripture as alone authoritative. Dr. Jacob does not attempt to read any thing into the Scriptures; he does not torture them to make them alter the evangelical doctrines; he simply seeks reverently to grasp their teachings. This handsome volume is sold at four annas a copy, and can be had at the Am. Mission, Bombay and Ahmednuggur.

The *Vedarthayatna* or Veda-interpreter. This is the 12th monthly part of the *Rigveda-Sanhita*, in Sanscrit, Marathi and English, with Marathi notes. It is for March, 1882, or about 20 months behind time. It contains hymns 350-6, the last two being the beginning of the fifth mandala. For six years this publication has gone on and is yet far from the end of the Rig-Veda Sanhita. Hymn 354, verses 1-3, appears thus in the English version:

1. From the sea rose a wave full of sweetness. It attained immortality with the soma-plant. What is the secret name of clarified butter is the tongue of the gods, the centre of immortality.
2. Let us praise the name of clarified butter. Let us hold it with adoration in this sacrifice. May Brahma hear it praised. The four-horned Bull yielded it.
3. He had four horns, three feet, two heads, seven hands. Tied in three places the Bull lows. The great god has entered this mortal.

"*Report of the Ghazipur and Buxar Mission.*" This is the Mission with which the late Mr. Ziemann was connected. Mr. Lorbeer is now in charge. and he has been joined by Mr. Bransfild from Ranchi. He reports 24 baptized during the year, and 300 communicants. The missionary gives a por-

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tion of his time to collecting tours. Total receipts Rs. 16,479. Expenditure, Rs. 17.032.

"*The Indian Baptist.*" December. Contents: The month; knowledge of secret sins; Adoption; Rivals of Christ; Telugu Mission; Correspondence, Notices &c. At the Cumbum Station, Telugu, 89 adults were baptized in October; in the quarter, 220. Mr. Boggs says: "There is no difficulty in gathering in new converts from the Madegas. The burden of our anxiety and thought and work is the training of them in Christian knowledge and Chr. living." We do not admire the taste that leads the conductors of this Magazine to speak of those who hold to infant baptism as "our Baby-baptist friends." In one article this expression occurs about a dozen times. The writer of this article seems to think that every man who favours infant baptism does it against his own conscience.

The advocates of the mischievous perversion known as 'Christening' may rest assured that the dreay controversy to which their burlesque of obedience to the Lord has alone given rise, can end in only one way;—sooner or later the majority will assuredly change sides, and the dear Redeemer alone be 'LORD' in His own House,—the Church which is His body, which he hath purchased with His own blood. To most persons it is a serious thing to do what amounts practically to an admission before the great wide mouthed 'public' of the fact that one has been in error all his life; and some think it would look foolish to undergo, after many years of Christian profession, a mere rite which ought to have been submitted to long since. In the case of a minister of the Gospel the burden of humiliation would be insupportable: but it would be no less sublime than bitter.

We are just as confident that Infant Baptism dates from the first establishment of Christian churches, as that adult converts from heathenism should be baptized; but we do not think that the law of Christian love requires us to be ever assailing those who differ from us. Our ideas are set forth in the little tract "Is infant Baptism unwarranted? and there we leave them.

The Bombay Guardian.

SATURDAY, DECEMBER 15, 1883.

TITLES OF CHRISTIANS. XII.

PRIESTS.

THE redeemed unite in saying, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, his Father, to him be glory and dominion for ever and ever. Amen." He loved us and gave expression to that love first by suffering for our sins in his own person, that he might inspire us with confidence in God and procure for us the power of the Holy Spirit and liberation from sin; and also gives expression to it by making us to be (kings and) priests unto God, and this not to the prejudice of his own glory but to its enhancement. To him be thus glory and dominion forever. Divine love constitutes the body of believers a priestly body, and makes each particular believer a particular priest. The glory which thou hast given me I have given them. Jesus will not rest until he has brought his people to be where he is, in the Father's regard, in dignity and authority and blessedness. Christ himself is the believer's inheritance, and as he becomes acquainted with Christ by faith, he enters into the enjoyment of the purchased possession.

Before the Mosaic dispensation, every believer was a priest and performed priestly offices on behalf of those who were subject to him. Thus Job, fearful lest his sons and daughters might have forgotten themselves and been betrayed into sin, was careful to offer sacrifices on their behalf. But at Sinai, the family of Aaron was set apart to perform priestly functions for the children of Israel, and they were thus taught or prepared to be taught concerning the Messianic mediation. But Christ, in whom was all the fulness of the Godhead bodily, "by one offering hath perfected forever them that are sanctified." He is the way, the truth and the life. He hath ascended up on high, and is giving gifts to men. He gives himself to every believer, and proposes that as he is, so we may be in the world. He that overcometh shall sit with him in his throne, and be seen there by the sinners of the world. As kings, the redeemed minister God's truth to one another and to the world over which they have dominion, and as priests they present the people's needs to God and cover them with the shield of their love. When Love meets love it is satisfied. Love covereth a multitude of sins; not only that, it casts them into an abyss from which there is no recovery.

This present age is drunk with the conceit of its own wisdom and power and greatness, and little dreams that it is trampling under foot the most sublime revelations ever made to man. Do men throw pearls to swine? the swine would trample them under foot in their eagerness to get swine's food. Not only outside of the church, but within it we see this ineptitude. Men that call themselves ministers of God, claim also to be priests in the old Jewish sense of one anointed man performing priestly functions for a multitude of unanointed ones. They hear Christ declare that all believers are priests unto him, and yet they turn back to the beggarly elements of the Aaronic priesthood, and teach men that they are dependent on their offices for acceptance with God and release from sin.

It is love divine shed abroad in the heart and seeking expression in the life, that constitutes the believer a priest. They are touched with the feeling of one another's infirmities. The loss of one is the loss of all; the loss of virtue is the greatest of all losses; my brother's failure is my greatest detriment, felt by me more keenly than the forfeiture of property or health. He sees this and he comes to me. His sins hide Christ from him, perhaps, but he comes to me and I take his burden upon me and plead for him and with him. "If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death." "If any man sin WE HAVE an advocate with the Father, Jesus Christ the righteous." If any man sin, we will intercede for him. "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Is not this sublime truth very much obscured in this day? Some imagine that they must go to a clerical and functional priest, and by his intermediary offices get right with God. Others imagine that it is enough if they go into their closet, confess their sin where none but God can hear them, and ask pardon for Christ's sake, and then presume that they are forgiven and restored. It is a great mistake. They must avail themselves of the faith of their brethren, and be restored through them. Christ is life to us; in him is no sin; sin means separation from *him*; the life that has been forfeited must be *obtained* for us by our brother. What John says, is not, "If any man sin a sin not unto death, he shall ask, and regain life;" but, "If any man see his brother sin a sin not unto death, he shall ask and he shall give him life for them that sin not unto death." The suppliant who has not sinned shall obtain life, that is, Christ, for the one that has sinned. Perhaps a day is coming when we shall understand these things better. It is high time.

We see by this how marvellously God has arranged for the unity of his people. They are bound together by the most vital bonds. I cannot afford to alienate my brother, seeing that I am dependent on him for the consecration of my union with Christ. Confess your faults one to another and pray one for another that ye may be healed. But it is only as Christ himself dwells in you, as Christ's love is shed abroad in you, that you can effectually pray for your brother. Are you willing to lay down your life for him? then you can pray for him. The prayer of love is just as essential as the prayer of faith; in fact, they cannot be disjoined.

THE LAST DAYS. IV.

The inspired writer, pointing out the perils of the last days, goes on to say that in the full blaze of the Gospel men shall be

Unholy. We find that at the present day men will speak of goodness and of honour and of propriety and of fidelity, but they utterly eschew the word holiness. This is outside of the churches. But many who profess to be followers of Christ, rather shun the word. The believer is one whom God has set apart for himself; he is devoted to God; his soul and body, his powers and influence, his time and his wealth are made over to the Lord that bought him. To discard this idea, and live as though one belonged to himself and were free to do whatever he liked, is unholiness. From this we may see at once how many there are who are unholy. They are free to go into worldly scenes of entertainment and revelry. What the Bible calls holiness they call sanctimony. The Bible, the word of God, is holy with the holiness of God; but how many there are who shrink not from tearing out its pages here and there, and drawing their pen though that command and this promise, and who even interchange jokes about its teachings. Ritualists attach the idea of holiness to certain persons called priests, and to certain places called the house of God, or rather to that portion of the church-building where the priest is present, and to certain days of saints, and to certain hours of communion, but this is simply killing the holiness of the Gospel which encompasses all Christians and redeems all times and all places.

Without natural affection. Man considers himself the lord of nature, and prides himself on his superiority to the instinctive feel-

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ings, except in so far as they bring him in gratification. The devices to reduce prolificacy; the multitude of children thrown upon the world to sink or swim; the swarming warfs and strays of our large cities,—all show that men in these days, while they shed many a tear for the fictitious grief of the drama or the novel, are without natural affection. Formerly, there were as many blind and halt and deaf and deranged and palsied as there are now, but every family recognized the obligation to provide for those who were thus thrown upon them in the providence of God. Now there must be public asylums for all these classes, and the families to which they belong repudiate the obligation to care for them.

Truce-breakers. Unfaithful to solemn engagements. What a great multitude would they constitute who remember that on some by-gone day they solemnly made themselves over to God, and bound themselves to live and suffer and die for him. But what do their lives testify? How many of the American States have repudiated their debts. How many States have broken faith with God by the entering into concordates with Rome to war upon the liberties of their subjects. The way in which laws are multiplied to compel men to keep their engagements one with another shows that men are ready enough to break faith with each other. How lightly do many regard the solemn vows made at the matrimonial altar. There are states in America where one in ten sues for divorce.

False accursers. The Greek word is *diaboloi*, devils. Satan is the accuser of the brethren, and is therefore called devil. How many there are who stand ready to do this work for him. How many newspapers are willing to open their columns to animadversions upon the servants of Christ, those who are seeking to promulgate his Gospel. How many have snatched eagerly at the falsehoods uttered concerning Messrs. Moody and Sankey. It seemed extravagant in Luther to speak of devils as in number like the tiles on the roofs of the city of Worms; but the devils (slanderers) are now more numerous than that. Not content with slandering men, they slander God, and speak evil of him because of the judgments denounced against sinners, because of the fires kindled for the impenitent.

Incontinent. So far from being self-restrained, men glory in licence, and cast asunder the bonds by which our forefathers reverently checked their animal impulses and appetites. The liquor traffic is the great traffic of the day, and the money spent on wines and strong drink and opium and tobacco, on theatres, operas, ballets and circuses, in gambling and racing, costly banquets, magnificent attire and palatial residences, in Christendom, would pay the reasonable expenses of all the families in the world. Frugality, moderation, self-denial, these things have been left behind stranded high and dry, by the on-rushing spirit of the age. Men's lusts are their laws, and their ingenuity finds sufficient scope in decorating and disguising them.

Fierce. The Gr. word means *ungentle*, the opposite of mild and suave. Men go in for self-assertion; their manliness must be exhibited in independence, recklessness of the feelings of others; they are rude, especially toward those who are not in a position to resent their rudeness.

Despisers of those that are good. Barnabas is described as a good man, full of faith and of the Holy Ghost, which shows what the Bible idea of a good man is. Those who are now full of faith and of the Holy Ghost, and who show it by their solicitude to get others saved, are more spoken against than any other class of professing Christians. They are looked down upon, and regarded as imbeciles with the superadded offence of fanaticism. Men now-a-days have agreed to look upon scepticism as the mark of a superior man, and faith that accepts the whole Bible is the mark of an ignoramus. If a man wants to get along in society, he must not be whole-heartedly religious.

STRAY COMMENTS. IV.

"Put a thorn in every enjoyment, a worm in every gourd, that would prevent my being wholly thine."—Will God answer such a prayer as this? Not generally, I think. The matter of our sanctification would be easy indeed, if God would put thorns in all our enjoyments. If the thing wanted be to hinder a horse from desiring a certain kind of food, then it would be a good way to mix something nauseous with it.—But in influencing moral beings God pursues a different way. He sets his command before us in his word. Imposes on us the necessity of seeking that command, with all our heart. And gives us his Spirit to turn away from the reprehended thing.—Many cling to their fortunes while they appease their consciences by offering up such a prayer as the above. If we offer up such a prayer sincerely, God may answer it by an operation in our own hearts.—It is not by any outward change we are sanctified, but by an inward. To take away a man's wealth is not the best way to cure him of an inordinate love of it.

Song of Songs. "Behold thou art fair, my love, thou hast doves' eyes." Doves' eyes because she has eyes to see his beauty. All our beauty is the perception of Christ's beauty. All our excellence consists in knowing no excellence but his. When we can say "Thou art altogether lovely," then he will answer 'thine eyes have overcome me.'

1 Jno. 5. 15. "If we know that he hear us, we know that we have the petitions we desired of him."—We *have*, not, we *shall* have. Immediately upon our having desired them, we have them. They are still perhaps in God's hands; but he is our trustse with regard to them; he will keep them so long as our good requires, and bestow them in just the way required. The prayer that is agreeable to him is answered when offered.

John 15-15. I have called you friends, for all things that I have heard of my Father I have made known unto you.—Christ showed his love to his disciples not only by laying down his life for them, but also by making known God's truth to them. In like manner we are to show our love to the brethren. We are to seek their spiritual good before all things, seeking by all means to bring them fully under the power of the Gospel. Show them whatever the Spirit shows us.

"Ye are my friends if ye do whatsoever I command you."—The necessity of obeying, generally implies dependence. But here Christ says that those who obey him shall be raised to the rank of friends. Those who disobey, who walk imperfectly, are in the bonds of servitude. While we disobey him, we cannot help but know him as a master, and that with feelings of pain. When we obey him truly and perfectly, we cannot know him but as the dearest friend.

15-7. If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.—His words are the expression of his will. Let his will be ours, then whatsoever we ask it shall be done. If the will of God be our will, then omnipotence is close upon our will. This is the true theory of prayer. God teaches us to desire what he wishes to grant. He wishes to grant it, if there be the desire; not otherwise. Prayer determines him, because it is the expression of that desire, and shows the necessary condition fulfilled.

Men were raised from the dead in Christ's day and in the apostles'; but only a few, by way of anticipation of the complete driving out of death from among men. Moreover the heavenly Jerusalem, to which the happy dead are translated, is to come down to earth so that there will be no need of dying to go there, and God hath showed, how we may be changed. Sin and death when driven out of the church, will have only the unconverted to dwell in; and their time will be short in them. For when Zion is seen to be the abode of immortal beings, that it is immortality to pass its gates, the world will press into the kingdom of heaven with great violence, I come back to this great text "the last enemy that shall be destroyed is death," and on this I stay myself. And I find in Romans, 8. 21 something very explicit, "for the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." All the evils now in the world because of sin, are to be again banished out of it; and this in my opinion is to be accomplished through the people of God, when they shall have that faith which overcometh the world. Compare Daniel vii 14 and 27. Also the 2nd psalm and Rev. ii. 26, 27.

Prov. 4. Keep thy heart with all diligence, for out of it are the issues of life. That is, the new heart. In this Christ creates a well of water springing up to everlasting life. Out of it flow rivers of living water. Of what unspeakable importance to keep it. If it were a mere fountain springing up in the sands of the desert, all that hundreds and thousands had to depend upon, and there were enemies endeavouring to fill it up with sand, how great would be the obligation to watch and defend it.—Christ is formed in me; I have the mind of Christ with its treasures of grace for a dying world; I am a steward of the manifold grace of God; how great my obligation to communicate with my whole heart and soul. All that Christ has ever bestowed upon me has been for others. He has been freighting me as a ship and seeing I am now arrived in port, I have no further business with my own cargo. It all belongs to every man. My great aim must be to make every man the subject of the influences that I myself have enjoyed. I am to keep Christ with all diligence for out of him are the issues of life. Let him say by my lips, Whosoever will, let him take the water of life freely.

I find the 10 Kingdoms of Daniel in Europe at this day, (Oct. 1850) in the following ten countries. 1. Great Britain. 2. France. 3. Spain and Portugal. 4. Switzerland. 5. Italy. 6. Belgium and Holland, called collectively the Low Countries. 7. Denmark, Sweden and Norway (the Country of the Northmen). 8. Prussia. 9. Austria. 10. Germany (Germanic Confederacy). I find it naturally, without any straining.

John 18. 16. But Peter stood at the door without. The providence of God set itself against his going in. If a believer have fallen into any sin, and look back upon it, he will generally see that God gave him some intimations of danger; but he was too blind to see them. Men often fight with God to get into a position when they are sure to fall.

When you can die for me, and open the gate of heaven to my departing then I will let you do my singing.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

THE MISSION ILBERT BILL.

To the Editor of the Bombay Guardian.

SIR,—THERE has for some time past been a little agitation in some Mission circles which may be said, if small things are to be compared to great, to have some strong features of resemblance to what is now universally deplored by all good men in the country. The cause of this little ripple on the smooth surface of Mission life is the determination on the part of some Mission agents to secure, in the only way in which they can do so, that is by inviting a public discussion, to native Christian females that career, the necessity of which was recognized by Miss Thoburn in the excellent paper she read in the Decennial Conference in these words :—

"It has been said that no one has done for the girls of India what Dr. Duff did for the young men. The circumstances are so widely different that it has been, and still is, impossible. There were *incitements to ambition* among the young men from time immemorial. Learning for them was honorable and *remunerative*. No *lucrative position is open* without it, and by means of it *high places are attained*. But a girl wins as much blame as praise, is often misunderstood by her friends, and is not sure of even *a money recompence*."

The italics are ours. These Mission Agents had to raise their feeble voice against a system which had practically debarred even qualified native Christian ladies from the higher grades of appointments at the disposal of Zenana Missions, and against in particular certain new arrangements fitted in their opinion to perpetuate that system in all its rigorous exclusiveness. In the Oudh District Conference recently held at Lucknow they moved a Resolution, which we have taken the liberty to call the Mission Ilbert Bill, its effects within a small circle being somewhat similar to those produced by the monster Bill in an indefinitely wider circle, or on a gigantic scale. The Resolution run thus :—Resolved,

That the Oudh District Conference considers it its duty to convey an expression of its gratitude to Miss J Thoburn for the new policy she has initiated by conferring upon two native Christian Ladies posts until very recently occupied only *by* East Indian Ladies.

2 That the Conference hopes that the good example thus set by her will be cheerfully followed by the other missionary Ladies of this and other missions.

And finally that the Conference expresses its firm conviction that, as native Christian Ladies are being qualified in good schools for all the exigencies of mission service, a class now instituted exclusively for East Indian Ladies with a view to their eventual appointment to the higher grades of that service would be a bar to the natural progress of the Native Christian community, and should therefore be earnestly deprecated."

This Resolution embodies what may be called a Thank-offering to a universally respected Lady for opening for Native Christian Ladies that career the necessity of which she was among the first to recognise, and a respectful protest against arrangements fitted to perpetuate the monopoly to which she has given the death blow in her own Mission. The framers of the Resolution have never spoken a word against the East Indian Ladies employed, and never scrupled to pray for their advancement, their only ambition being to see a few of their own sisters duly qualified raised to their level. Yet such is human nature, even when sanctified, that a few of the personal employes are unwilling to see the wall of partition levelled and that they are being encouraged in their opposition to a just measure by men who ought to know better. And the result is, that the framers of the Resolution are denounced as disturbers of the peace, just as Mr. Ilbert and his coadjutors have been!

Miss Thoburn's school is the most flourishing in the North Western Provinces including Oudh and the Punjab, its unparalleled success being attributable to the absence of that denominational rivalry which is neutralizing similar institutions in the Punjab. The Alexandra school, for instance, has a rival on the right hand, viz. the Lahore school, and a rival on the left viz. the Ludhiana school. Miss Thoburn's school has no rival, excepting the Dehra school, which though the first in Northern India once, is losing its prestige in consequence of the injudicious determination on the part of its managers not to have anything to do with the entrance examination. Her school had recently its exhibition meeting, and acquitted itself very creditably in many respects. We were glad to see a number of European and East Indian girls on its forms and the train of thought which the sight suggested ran thus :—

"These two classes of girls read in the same classes, study the same subjects, prepare themselves for the same examinations, and are brought forward to constitute the same show. When they leave the school, enter the world, and appear as candidates for appointments, should a distinction be made?" The answer of some is, *yes*. But we are quite sure that Miss Thoburn's answer is *no*. East Indian ladies have a career opening up like a glorious vista in the schools opened up exclusively for them, and our prayer is that they may have even a brighter one. Native Christian ladies are *not* likely to have a career unless one is opened for them by Mission ladies. Is it then a matter of "race jealousy" on our part to pray that all obstales to their rise in mission service may he removed?

RAM CHANDRA BOSE.

THE METHODIST ORPHANAGE.

SIR,—In the year 1879 three children were left fatherless in our church with no one to provide for them. This seemed a call from the Lord to the church to make some provision for such children. The Bombay Quarterly Conference led off in the matter. I submitted a proposal to open an Orphanage to the Quarterly Conferences of what then constituted the Bombay District. Each of the Conferences,—Poona, Egutpoora, Nagpur, Baroda and Kurrachee, approved and promised to support it. The proposition was then submitted to the Annual Conference and received its approval. The Annual Conference appointed a Board of Trustees with power to fill vacancies. The Board consists of the Pastors of Bombay, Poona and Egutpoora and a Layman from each of these places. The Orphanage was opened with three children and located (eventually) in Poona. There are now six children in the Institution. The monthly expense of their care to the Orphanage amounts to Rs. 45 or Rs. 540 for the year. It will be cause of joy to the friends to know that the eldest of the children, a girl of 13 years has sought the Saviour and gives good evidence that the work of grace is abiding. This is the fruit of the spiritual training which they receive. At present the expenses have fallen into arrears. This is not because the interest in the Institution has fallen off. An object so worthy must gather about it the sympathies of all earnest Christian hearts. We write this that Christian friends who love to help such worthy causes may know of it. We desire very much to purchase suitable property as a home for the children. Ten thousand rupees would do it. We are asking God to put it into the hearts of those who love every good work to help us. Ten thousand rupees would purchase a house suitable for such a purpose. It would be a home for Orphan children for many years to come. We are exceedingly burdened with this object, We think it is of God. May He who promised to care for the fatherless help us in this cause.

D. O. FOX,
Chairman of Board of Trustees.

NOTICES.

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION.—Meeting next Friday, the 22nd instant at 8-30 p. m. Address by Rev. J Bell' M. A. Members are earnestly requested to attend and to bring their friends.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A. M. and 6 P. M.

M. E. CHURCH SERVICES. BOMBAY.
SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. DEAN LANE, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

RECEIVED for the House of Hope, from Capt. E., Rs. 20; R. P., 100; from Baroda, 7.

RECEIVED for Gospel Hall, Picket Road, from Mrs. B. 2; G. B. 8.

THE meetings in Gospel Hall, Picket Road, are now held in the early evening of each week-day, at 5½ p.m. On Sunday at 8½ p.m.

TRUTH. Next week.

Epitome of News.

SATURDAY, DECEMBER 8.

—*Bombay Gazette*: The Viceroy's statement in council coning the Ilbert Bill, Calcutta 7: In a despatch sent off from Simla on the 10th August, the Government of India, while expressing their opinion that the principles upon which the Bill is founded ought not to be adandoned, proposed certain modifications of the measure, calculated, as they hoped, to remove the objections which had been raised to some of its proposals upon grounds which did not bring foward any question of principle. Those modifications were as follows:—They proposed that the jurisdiction to be conferred by the Bill upon native magistrates over European British subjects should be confined to district magistrates and sessions judges *ex officio*. They proposed to leave unchanged the present powers of Local Governments with respect to the appointment of justices of the peace, and they also proposed to adopt a suggestion of Sir Charles Turner, Chief Justice of Madras, for amending section 526 of the Code of Criminal Procedure. That section enacts that whenever it is made to appear that a fair and impartial inquiry cannot be had in any criminal court, or that some question of law of unusual difficulty is likely to arise, the High Court may transfer a case to another court or to itself. Sir Charles Turner suggested that the High Court should be authorised to make the transfer in any case in which it should be made to appear that it was expedient for the ends of justice, and that it would be desirable to supply what appeared to be a defect in the section by directing that in any case in which before the commencemen

of the hearing the Government, the complainaht, or the accused should notify to the court an intention to make an application for transfer, the court should adjourn the hearing for such reasonable time as might be required to enable an application to be made and an order obtained upon it. I stated in the debate on the 9th March last as my personal opinion that if the opponents of the Bill desired to appeal to the House of Commons I should be the last person to object to such a course. I entertain the same feeling still, and have made no concealment of it. It will be observed that the Secretary of State, in his reply, leaves a certain discretion to the Government of India as to the mode of proceeding with regard to this Bill within well defined limits.

Monday, December 10.

—*N. Y. Evangelist:* A sensation at Black River Falls, Wis., is the return to life of the young daughter of a wealthy German, who, after weeks of sickness, apparently died. On the fourth day the funeral was held. While the ceremonies were in progress, Dr. Baxter of Milwaukee (who chanced to be visiting her regular physician), interrupted the services and declared that the girl was in a trance. He attempted to ressuscitate her, and the horror-stricken mourners beheld the corpse rise up in the coffin with a terrrible shriek. She is now convalescent, and states that she was fully conscious in the trance that she was being prepared for burial, but could do nothing.

—*Statesman:* It is almost incredible to record that within ten minutes from the time of lighting up the great quadrangle of the Museum yesterday evening, with the electric light, some pitiful scoundrel cut the wires conveying the current. If Mr. Fischer should lay his hand upon the fellow, and the law permits his being publicly flogged, we hope the magistrate will direct the lash to be well laid on. We forbear speculating upon the probable authorship of this public-spirited demonstration.

—A grain store at Mandavi-bunder was burnt up yesterday morning. Damage Rs. 1,10,000

—Mr. David Watson has been appointed to succeed Mr. Raghunath Narayen Khote as Sheriff of Bombay.

—*Times of India*: Since the last census was taken it has been the boast of Bombay that the capital of this Presidency, not only in the public spirit of its inhabitants and the beauty of its situation, but also in the size of its population, is the first city in India. But some of our Calcutta friends now dispute its right to be considered the first city in India and the second in the whole Empire, and Mr. Bourdillon, in his report on the Bengal Census, which we recently noticed at length, claims that after London the most populous place of all is Calcutta. He gives the total population of that city as 790.286, but he arrives at the result by adopting the unusual course of considering Howrah as well as all the suburbs as a portion of Calcutta. In this respect he differs from Mr. Plowden, the Chief Census Commissioner, who properly treats Howrah, a separate municipality, as quite distinct from Calcutta. Without Howrah the total population of Calcutta and its suburbs is 766,298, whereas the population of the island of Bombay without its suburbs is 773,196.

—Previons Examination, Bombay University, 1883: 37½ per cent. of the *total* number examined passed. 60 per cent. of the Deccan College candidates passed. Allowing for absentees (4), 333 candidates were examined out of 337 on the published list.

The actual numbers passed by each college were:—

Elphinstone College.....	38	out of	116
Deccan College.....	36	do.	60
F. G. A. College.....	13	do.	30
St. Xavier's College.....	6	do.	42
Guzerat College (Ahmedabad)	8	do.	18
Baroda College.....	12	do.	34
Rajaram College (Kolhapore)	11	do.	28

Tuesday, December 11.

—*Times of India*: There is a disturbance at Bicaneer between rival claimants, and British troops were to be despatched last night from Nusseerabad, whence they will have a march of some 160 miles, over a stony desert. The population of the State, which belongs to the Rajputana Agency, is roughly estimated at 300,000.

—It is satisfactory to find that the failure of the electric light at the opening of the Calcutta Exhibition was due to an accident, and not, as was at first supposed, to the malice of some private individnal.

—*Bombay Gazette:* A correspondent writes:—"Miss Laura Brooke, Assistant Lady Superintendent, Poona Female Training College, has passed the Civil and Military Higher Standard Examination in Marathi, and consequently is entitled to the reward of Rs. 500 allowed by Government. We congratulate this young lady on her success. The energy displayed by her in getting up the language in so short a time is most creditable to her, and speaks volumes for her future usefulness in the department of which she is a member. Miss Morris, late Assistant Lady Superintendent, Poona F. T. College, comes out in the mail which is expected on the 18th instant. On her arrival she will proceed to Ahmedabad to take up her appointment as Lady Superintendent of the Female Training College of that city. Miss Morris has done excellent work while Assistant in the Poona College, and we have every reason to believe that under her superintendence the F. T. College and girls' schools of Ahmedabad will continue in the same state of efficiency and prosperity which they attained under Miss Collett."

Wednesday, December 12.

—*Times of India:* Hormusjee Byramjee *Rana, the late head shroff of the Bank* of Bombay, who was awaiting his trial at the present Criminal Sessions on charges of criminal breach of trust and theft of Rs.65,000, the property of the Bank, died in H. M.'s Common Jail yesterday morning.

He was 68 years of age.

—Same: Mr. Tennyson has been raised to the Peerage under the title, apparently, of Baron Tennyson, and his admirers will be glad to think that one of the favourite names in contemporary literature has not been tampered with. Some years ago Mr. Tennyson is believed to have been offered a haronetcy and to have declined it.

—*Indian Witness*: "The Bishop of Calcutta, who could not meet with the missionaries who composed the Decennial Conference, and who could not preside at the Luther Commemoration meeting, found no scruples of any kind to stand in the way of his acceptance of an invitation to the very convivial gathering known as St. Andrew's dinner. We do not object to his going to the dinner, or to any other dinner which suits his taste, but a good many people are puzzled to know what the quality of a Lord Bishop's taste really is, when it cannot endure a conference of Christian missionaries, and cannot do homage to the memory of Martin Luther, and yet can rejoice and be glad in the midst of festivities which do not pretend to be otherwise than purely worldly."

The *Times of India* thinks the above paragraph questionable. It is not the paragraph but the procedure that is questionable, or rather objectionable. By the by, the Bishop is a stickler for Saints' days. Is that the way he would have them honoured?

—The Baghdad correspondent of a contemporary writes as follows:—There is a tramway running from the other side of the river to Kathemain, one of the suburbs of Baghdad, which is said to have an average of 5,000 visitors daily. The line is about five miles long, and is said to pay several hundred per cent. A new road has just been finished from Baghdad to Muathim, another suburb, which is lighted the whole night by a couple of hundred lamps! Another bridge of boats has been added lately for the convenience of the Shiah pilgrims who have to cross the river on their way to Kathemain and Kerbela.

—A daring dacoity was committed recently near Agra. The circumstances of the affair, as related by the local paper, are as follows:—One night at the beginning of this week a village in the direction of Secundra (not the Secundra Rao in the Aligarh district, but Akbar's tomb near Agra) was attacked by a band of 100 to 150 armed men fully equipped with all the muniments of war. They had guns, horses, and camels, and the object of attack was the house of a rich bunniah who owned five or six villages, and was supposed to possess a great deal of money. A stray policeman who happened to stumble across them during their advance was shot down before he could give the alarm, and the house was stormed in regular style, pickaxes and crowbars being employed to break open the doors and effect an entrance. Mean while the defenders entrenched on the roof of the house endeavoured to repel the assault by showers of brickbats, but were shot down by volleys of musketry from below, the owner being among the slain. The din and uproar of the assault roused the country; people from the surrounding villages rushed to the rescue, and the brigands retreated, carrying off the heads of two of their number, who had been slain in the encounter, but without any of the booty they had come to seek. They left no trace or clue by which they could be identified, and dispersed with a rapidity which eluded pursuit.

—*Bombay Gazette*: Calcutta, 11: The Defence Association has received a telegram from London, dated the 10th inst, stating that the *Times* has a long letter from Dr. Hunter defending the claims of Statutory Civilians and quoting Halliday, Campbell, Temple, Eden, Maine, Hobhouse, Stokes, and Ilbert as opposed to Thompson and Stephen. The *Times* strongly condemns Dr. Hunter for merely playing with the subject. The difference between Statutory and Covenanted Civilians is undeniable, and most important in relation to the question of jurisdiction. The *Times* asserts positively that some of the authorities quoted are opposed to the present Bill, and that the present disturbance and tension between natives and Europeans is a crushing and unanswerable condemnation of the Bill.

—*Athenaeum*: "Early next year Messrs. Trubner and Co. will begin the publication of a collection of volumes for the general reader illustrating the literatures of the principal nations of the East. The volumes will appear under the general title of 'Eastern Classics for Western Readers,' and it is intended to issue them at short intervals in three series. The first series, which will be devoted to Indian literature, will be edited by the well-known Sanskrit scholar Prof. P. Peterson, of Elphinstone College, Bombay, and will consist of manuals of (1) the Veda (2) the Drama, (3) the Fable Literature, (4) Proverbs, (5) Lyrics, and (6) Epics.

—*Indian Witness*: The removal by the Conference at Allahabad the other day, of the Rev. J. S. Stone, M. D., from Calcutta to Bombay was a painful surprize to a larger number of friends then it falls to the lot of many men to gather round them in three years Nowhere was he more popular than in the Sunday School to which he had devoted himself with an unsparing zeal that has not been surpassed, and a success that has scarcely been equalled, in India. A farewell tea-meeting was hastily arranged in the Bengalee Methodist church on Tuesday evening, and although the rain fell most of the day and all the evening, and the wind was raw and cold, these circumstances did not seem to have diminished the company that assembled. Dr. Thoburn called the

meeting to order, and Mr. Robinson Souttar, fresh from the dampened opening of the Calcutta Exhibition, and glad to get into a meeting too warm for any weather to damp, explain d the circumstances under which Dr. Stone was going away, assured him of the affection and good wishes of his many friends, and expressed the hope that he would return to Calcutta to greater honours than he had yet borne. Dr. Stone was then presented with a valuable set of volumes on Indian history, ethnology, and antiquitis, and made a speech in which he spoke of the salvation of souls as the object for which he did whatever he was able.

—The following extracts are from Notes of an Itinerating Tour in Gonda supplied to the *Indian Witness* by the Rev. S. Knowles, M. E. Missionay in N. India:

Monday, 12*th Nov.*—Left for Parsá, eight miles on the Colonelgunge road. Wife, little boy, and self had a good jolting in our buggy before we reached our camp in a beautiful tope of trees. Marched into the village of Parsá after sun-down, with our big drum and other large musical intrumeuts sounding, and soon collected over two hundred people. After our usual service we invited those whose hearts the Lord had touched to come forward and be prayed for. Twenty-five persons, composed of Brahmans and kahárs, responded to our call. We then explained to them what it was to become disciples of Jesus Christ, and *how* to become such. They all said they were now his disciples, and asked for his *chinh*, *i. e.*, baptism. But just as a brother was drawing a *lota* of water from the well, with which to baptize them, the headman of the village, a thákur, with a number of others, made a great disturbance, and we were unable to perform the rite. We took the names of as many as we could (some ten); but next morning they had all gone into their fields to work, and we did not think it prudent to stay, as the thákurs had determined to oppose us by force. Two young Brahmans came, however, and said they would come to us in Gonda for the *chinh*. These same thàkurs attacked the servants of the Civil Surgeon, Dr. C. Comeran, the day after we left.

Wednesday 14*th Nov.*—Being the *Purn másí melá* on the grassy banks of the beautiful *Sarju* river, a mile out from Colonelgunge, we all marched out in the early morning, through crowds of village families in their gala dresses, singing their *mela* songs, on into the thick of the fair crowded with 20,000 people. We took up our position under the shade of two large mangoe trees, and on a green slope spread our carpet, and began our work in real earnest. Our *modus operandi* was the same here that we use at all *melas*; that is, seated on our carpet with the crowd seated in rows before us, we all ten brethren join in singing a *bhajan* to the sound of the *sitar*, triangles, and small drum; then we all stand, the crowd generally rising, while a brother leads in prayer; all seated again, another preaches from a selected text, suitable to the occasion, for ten minutes; thus each in turn alternately prays and preaches. Then we give our invitation to any present convinced of the truth to come out and declare themselves. To day those seated in our front remained from beginning to end wrapped in the deepest attention. Many expressed themselves convinced of sin and of the necessity of such a Saviour as we had presented. One young man of the *kori* caste came forward and confessed Christ. We prayed with him, and then baptized him before the crowd. After this a *Parm Hans* devotee, with a big *chignon* that would have outdone the head of any lady in Regent street and made up of his own hair and dyed sheep's wool cleverly woven together, who had been listening most attentively throughout, now came forward and most earnestly intreated us to pray for him. This of course we did; and then on his confession of Christ we baptized him before the astonished crowd. All that morning he had been worshipped by his followers before they took their *purn másí* plunge into the river near by. After his baptism this devotee untied and shook out his mass of true and false hair, which reached to his feet, and asked us to cut it all off; but as we had no scissors, and had never practised much in the barber's line, we had to tell him to wait till we got to our tents. Two of his followers came to us when we reached our tents to inquire, and said they would come to Gonda and bring others with them. As they were leaving they tried to give their old *guru* his usual *pranam*, but he cried out "You must not worship me now, but Jesus Christ."

In the evening we took up our position before our Native preacher, Bihari Lal's house, and began our service. Two stalwart young men of the chumar caste sprang out of the crowd and cried, "This is the religion we want to save us from the sins of our many births!" We told them that though we did not believe in *awan gawan*, transmigration, yet this Christ the Saviour saved from *all* sin. On their confession of Christ we baptized them before the whole assembly.

—*Record* Correspondence: A pamphlet: "Simony in the Established Church," &c., has just been issued by the Liberation Society, in which the information as to facts and statistics of the traffic in livings is derived solely from evidence adduced before a Select Committee of House of Lords appointed in 1874 and a Royal Commission of 1878. The lamentable facts contained in those Blue-books furnish a weapon for the hands of those who seek to pull down the Established Church. And the argument adopted in the above pamphlet is aided by an observation (twice quoted therein) made by the *Guardian* of March 13th, 1878,—"It deserves to be again and again said and urged that the abuses of private patronage are specially and emphatically due to the connection of Church and State." But are the serious evils and scandals of the traffic sufficiently considered and laid to heart by the friends of the Church? Surely not. At the recent Church Congress at Reading not a single voice was lifted up against this great and crying evil.

—*Indian Witness*: At last we have reason to believe that the end of the troubless in the Scotch Mission is approaching. M' Hastie has been dismissed by the Home Committee, Mr. Fish suspended, and the Rev. W. Macfarlane, late of Darjeeling, appointed acting Principal of the Institution. Mr. Macfarlane is a Christian gentleman of established reputation, and in point of religious character is precisely the kind of man whom we lately described as needed for the post.

—*Christian*: The Bishop of Liverpool is by no means damped in the earnestness of his desire to cultivate fraternity of spirit, and to work with other sections of the Church. At a meeting he presided over at Mildmay, last week, referring to his recent Scotch experiences in reference to this subject, he said, "he found a much closer similarity between the Thirty-nine Articles and the Westminster Confession of Faith than between the Thirty-nine Articles and the Decrees of the Council of Trent, and he should do what he could to show how much common ground he had with faithful Protestants."

Thursday, December 13.

—The Byculla Schools, have returned from Khandalla.

—*Times of India*; Quetta, 12: A sad accident, resulting in the death of Corporal Walsh 98th Regiment, occurred on the Volunteer Rifie Range yesterday. The deceased whilst marking inadvertently looked out from the butt and was struck on the forehead by a ricochet bullet.

—*Madras Mail*: There was an account in our issue of the 27th October last, of the suspicious death of the young Kimidi Maharani. The trial of the four prisoners accused of poisoning her took place at Barhampore about the beginning of last month, and, after twelve days, resulted in a verdict of guilty. The first prisoner, the native doctor employed by the other prisoners to administer the poison to the deceased, was sentenced to transportation for life. The second prisoner, the "gantarjet," a treasurer of the palace, was sentenced to death, The third prisoner, one Dassu, an accomplice of the "gantarjet's," a treasurer of the palace, was sentenced to death. The fourth prisoner, a nephew of Dassu's was released on turning "approver" or Queen's evidence. The trial was a most interesting one, and not the least interesting portion of the case, was the production as evidence against the accused of the letters written by the deceased to her father, in which the young wife describes, with unconscious pathos, the unhappy life she was leading in her new home.

—The statement presented to the first meeting of Mr. Morris Ranger's creditors in Liverpool on Nov. 22 showed the unsecured liabilities to be £817,055, and the net assets £8,904.

—The death is announced of another member of the Livingstonian Mission—namely, Mr. James Stewart, C. E., who gave up a valuable apointment in India to become the engineer of the mission in 1878. A telegram announces that he died of fever on the 30th of August last. He was about forty years of age.

—Wm. Popkiss has been setenced to a year's imprisonment for high-way robbery in Byculla, Bombay.

—*Overland Mail*, Nov 23: Mr. Lowell has been elected Rector of St. Andrews University by 100 votes against 82 for Mr. E. Gibson, M. P. M. de Lesseps has been visiting' Liverpool, Manchester, and other places during the week, and speaking upon the construction of a second Suez Canal.

Among the deaths recorded this week are:—*Lord Overstone*; Sir William Siemens; Colonel W. E A. MacDonnell; Commander L. N. Moncrieff; Mr. J. Stewart; Mr. Richard Baring; Mr. C. T. Cobbold; Mr. Bence Jones; Sir W. Bowyer-Smith; Count F. de Lagrange; and Safvet Pasha.

A *Times* telegram from Khartoum, dated Nov. 20, says:—

A most trustworthy Sheikh, in the service of Government, arrived in Duem yesterday, and reported a terrible disaster to Hicks Pasha and his army near Obeid. The army of 11,000 men, including Hicks Pasha, the Governor-General, and the entire staff, has been annihilated in a defile at Kashgate, whither they had been led by a treacherous guide on the morning of Nov. 1. Hicks Pasha and the entire army marched out of Melbás, the scene of the victory over the rebels a few days before. The guide led them to a rocky, wooded defile, without water, where an ambuscade had been prepared by the rebels, who were armed with rifles and artillery. Hicks Pasha's force was so situated that he could not use his guns. For three days the army, worn out by thirst, defended itself, but on the 4th inst. it was annihilated to a man. Vizetelly, Arten, and fifty soldiers, who were outside, came in and were taken and carried prisoners to El Obeid. The rebels captured 36 Krupps, Nordenfelt and mountain guns, and all the flags, munitions of war and camels. With Hicks Pasha were Aladeen Pasha, the Governor-General, Abbas Bey, Colonel Farquhar, Majors Seckendorff, Massy, Warner, and Evans, Captains Heath and Anatyga, Surgeon-General Georges Bey, and Surgeon Rosenberg; Mr. O' Donovan, the corrospondent of a London new-paper; Morris Brody, late sergeant-major, Royal Horse Artillery; with certain pashas and about twelve hundred officers. Kordofan is virtually lost. Colonel Coetlogon, who, before the fatal news arrived, had succeeded in clearing the White Nile of the rebels, and preventing any aid from going to them, was at Duem when the Sheikh arrived. He at once took him to Khartoum,

and is arranging for the defence of the city and the suppression of the expected revolt by calling in all the outlying garrisons. He and your correspondent are the sole surviving Englishmen in the Soudan.

Friday, December 14.

—Mr John Wanamaker, of Philadelphia, has been for upward of thirteen years the president of the Young Men's Christian Association of that city: examination of the books of the organization has betrayed the fact that Mr. Wanamaker has privately and publicly contributed about $100,000 to it. He has just resigned his office, owing to the press of other duties; but not before setting on foot and liberally contributing to a fund for enlarging the Association Library.

—The Str. *Lombardy* with English mails left Aden for Bombay Wednesday at midnight.

—The native students of the General Assembly's Institution, Calcutta, on Saturday presented Dr. Hastie, late Principal of the Institution, with an address expressive of the esteem and admiration in which they held him and the extreme regret with which they had heard that the Foreign Mission Committee had removed him from the charge which he had held for the past five years. The Rev. K. M. Bannerjee was in the chair, and in a long opening speech made reference to the proceedings in connection with the Pigot-Hastie case, and characterised the decision of the Foreign Mission Committee as unscrupulous and unjust, and one which has taken all with the greatest surprise.

—Deaths last week, 426.

—*Bombay Gazette;* Rangoon, 13: It is reported that fresh Burmese troops, making up a force of ten thousand, have recently been sent from Mandalay to the Shan States. Specie to pay them for six months, rice, and mules for transport have been furnished. Some prisoners from the Mandalay jail and some dacoits recently made over to the Burmese authorities by the British are said to form part of the force.

Selections.

SEEING GOD.

The pure in heart see God. The rule of observation is that good men believe in God. All our virtues assert his being; all our best living is out of souls that love and worship him. We see him when we are our best and do our best. The strife for nobleness, manliness and virtue is faith's fight and purity's victory. Is a man pure in heart? Then he sees God. Let us refuse to be bewildered by exceptions. There are none;it; is proof that one sees God if he be pure. It is not said that he talks about God, crying "Lord, Lord,"on the highways. It is said that he sees God—in the pure heart. It is an inner vision, not an outer turmoil. It is a silence of awful tenderness, not a boisterous noise of self-righteousness. He sees in secret,as he is seen in secret. He opens his eyes in the darkness and the night is light about him—because he is pure.

The rule of experience is the same. Do we approve the right, condemn the wrong, repress our evil and lift up our good, resist temptation and struggle into a higher life? It is all done along with a sense of God's being and law. It is because we see God. Do we fail all along the line of personal righteousness? The failure is accompanied by doubt that God is and rewards. The order of thought may not matter. We may set ourselves to be our best from motives that we do not measure. The struggle may begin when we are thinking little of God; but we shall reach the clear thought of him as we rise in the effort toward our best. On the summit God will shine in his tender gloriousness. Attaining unto the pure heart we see God.—*Northwestern Advocate.*

IN THE WORLD AND NOT OF IT.

In their measure all His disciples have a like experience. In the midst of wrong, they need not do wrong: in the midst of worldliness, they need not live for the world: in the midst of the flames which scorch virtue and consume purity, the smell of fire need not press upon them. It all depends upon the purposes of the soul, the motives which lie behind and beget conduct. There is such a thing as being in the world and not of it. He who lives and acts with a Christly impulse in his soul, goes where sin is that he may, through grace, destroy it, where defilements are, that he may purge them—shall not only move among them unhardened, but shall rise to a more Christlike life and form a more Christlike character. Whether the individual, or the Church shall be affected by the prevailing worldliness, depends upon the purposes which the soul cherishes and which as an organization the Church seeks to promote.—*Pittsburgh Advocate.*

KEEP BRIGHT

A new England manufacturer kept his mills running at a time when trade was depressed and the demand for his goods was intermitted. A neighbor who knew this to be the fact asked him if he was not running his mills at a daily loss. "Well, that depends on how you count the loss," replied the manufacturer. "I get less money than I pay out every day I run these mills. But after all, I lose less by running at that loss than I should lose by stopping the mills and letting the machinery rust and every thing about the establishment go to waste from not being used." And that manufacturer stated a truth which is operative in every department of human action. Rust is more destructive than friction. It is very common to say: "It is better to wear out than *to rust out." There is nothing that keeps* one's strength like untiring activity. There is nothing that wastes one's strength like idleness.

Miscellany.

—*Service for the King*: part of Mr. Adler's story of his conversion from Judaism:

"My father, perceiving that my faith in the Talmud was about to suffer shipwreck, and in order to avert it if possible, or to delay it at least, drew me a little back from the study of it, which was at that time my sole occupation, and destined me to be 'sofer' (writer of the scrolls), an occupation which is considered very holy among the Jews. It did not take me very long to prepare for that call, and, provided with the necessary documents, and authorized to that office, I proceeded to Warsaw, where I soon obtained more work than I possibly could accomplish, and felt very happy for a time—partly because it paid well, and partly on account of being now my own master.

"Here another distinctly new epoch in my life commenced.

"Up to that period I occupied myself exclusively with the studies for the Talmud. I implicitly believed the rabbis that there was no more meritorious study than that of the Talmud (Bavah Mezieh,33), and I lived accordingly. But now I was compelled to read the Bible word by word, and had to observe every letter of it. For the first time in my life I had the pure Word of God before my eyes, without having been touched by the rabbis, and for the first time I perceived the voice of God speaking to me, although, as it were, with the thunder of Mount Sinai. I began now to see that, in the most instances, the Bible differed as much from the Talmud as light from darkness, and every day my conviction became stronger and stronger that the religion of the Talmud was not the religion of God. I shall never forget the painful feelings the words, 'Cursed be he that confirmeth not all the words of this law to do them' (Deut. xxvii. 26), created in me. For a time it was as if I heard a voice constantly repeating those words in my ears. I awoke to the painful reality that it not by eating three meals on a Sabbath that I could hope to obtain life everlasting, as promised by Rabbi Simeon (vol. Sabbath, 118); nor was it by giving alms (vol. Rosh Hashanah, 4; Pessachim, 8, etc.) I was trained to believe that Abraham is sitting at the door of 'Gehinnam' (hell), and that he does not admit those who are circumcised; but now I heard Moses say, 'Circumcise, therefore, the foreskin of your heart' (Deut. x. 6).

"I began to realize myself a sinner in the sight of God; but not knowing of the 'Fountain filled with blood, drawn from Emmanuel's veins,' I did as the man in the Dusty Hall in Pilgrim's Progress;' I tried to sweep my heart clean from the dust of sin which had thickly accumulated, with the broom of sel-frighteousness and good works. I begain to go to 'Mickvah' ('be immersed') every day before commencing the holy work. For several days together I would omit the unutterable name of Jehovah whenever it occurred, signifying the place by a blank, and then set a whole day apart for filling up those places, fasting that day till that work was done.

"That I felt no happier for it I need not say The more I pondered about the holiness of God, the more unhappy I felt; and the more I attempted to wash myself clean from sin, the worse it seemed to get with me. I experienced something like Job as regards self-washing from sin, and could not but re-echo at times his words (ix 30, 31), 'If I wash myself with snow-water, and make my hands never so clean, yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me.' I felt sometimes very wretched, but there it remained; I did not know of Him who came to 'bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound' in sin. Up to this time I was blind, and with the bruised reed of the Talmud in my hands I believed I might feel my way to heaven. But now I had lost it, and with it every shadow of hope vanished. The hammer of the law roused me to a sense of danger, but I could not find the city of refuge. This state of things was especially unbearable because I had to bear it alone; I had no one to whom I could open my heart, or to whom I could name my perplexities. I used to name by letter to my father difficulties in the shape of conflicting passages of Bible with Talmud; but I had to do it with great precaution, and in an indirect way. I had not the moral courage to tell him that I had lost all faith in the rabbis, especially since, in one of his letters to me, he strictly forbade me to think or to ask about such things, finishing up with the words, 'Sin lieth at the door' (Gen. iv. 7).

"At that critical point the Lord stretched out His hand to help me; but mistaking the loving and sympathizing hand of a Father for that of an enemy, I rudely thrust it from me. That took place in the following manner:—

"Calling one day upon a Jewish bookseller, I met there a gentleman, who, among others, asked me whether I had ever heard anything about the Messiah Now, although the subject of Messiah and His coming was one very dear to me, and although I was in the habit of daily repeating the 'Thirteen Articles' of the Jewish creed one of which runs thus: 'I believe with a perfect faith that the Messiah will come; and although His coming be delayed, I will still patiently await His speedy appearance,' yet the question had a peculiar sound to me. 'What is there to be heard about the Messiah?' I replied; 'He will come, although He delays.' Hereupon my interlocutor, who was no other than the agent of the London Society at that place, told me, in a few words, that he believed Messiah had come already, and that He had suffered also for my sins, and that He was will-

ing to welcome me, and to make me happy as soon as I liked.

"These statements of the missionary seemed to my mind the worst of mockery, especially, clad as a Christian, I took him to be a bad Jew. I indignantly asked him, 'What! Messiah has come, and we Jews have to pay daily for the privilege of remaining in the town?" "Messiah has come, and we Jews are not allowed to enter into the "Sachson Garden"?' Our Messiah has come, and we Jews have to pay for the privilege of eating meat?' etc. I felt especially indignant when he began to speak about the Lord Jesus having been the Messiah, that He came to save both Jew and Gentile, and that He came to atone for sin, etc. I began to look upon him as upon a *masith ramadiah* (one who leads away from the true God), or a missionary, about whom I had heard a little by that time. The Jewish shop was not, of course, a very convenient place for that gentleman to explain to me all the difficulties I could suggest at that moment, and he was kind enough to invite me to his house. This invitation, upon which I now look as one from the Lord, I rudely declined, remarking, 'Why should I go to your house? The Talmud I know better than you, and the Bible, I dare say, I know as much of as you.' This ill-deserved rebuff he took as a missionary (since I am in the Lord's work, the same kind of compliment has been paid to me by my Jewish brethren thousands of times), and left me, with the request to think about the subject as it was one upon which my eternal salvation depended.

"I was thus left to my old thoughts, and to carry my old burdens, which seemed to grow heavier with every day and with each time I sat down to write the scrolls.

"After a lapse of a few months, I again met the missionary, and after another conversation he again kindly invited me to come and see him at home. This time I accepted the invitation but on condition that he would not speak to me about what I called at that time 'his Messiah.' He promised me not to do it, unless I broached the subject. This dealing of the missionary I have since found on many occasions a very wise one, and worth imitation. I have had Jews at my house who would bargain in the same way; but no sooner had they crossed my threshold, than they began something like this: 'Now, Mr. A——, there is no one here but we two, and God between us; tell me now, do you really believe that Jesus of Nazareth was the Messiah of the Jews? And do you really believe Him to be the Son of God? And do you believe that it is only through believing in Him that one can be saved?' etc. This was exactly the case with me. No sooner had I entered the missionary's house, than I proposed the above questions, repeated those I asked him when I first met him, and many more. The missionary gave me his 'reasons for the hope which was in him,' showing from the Old Testament that Jesus was the Christ.

"What struck me most on that occasion was Isa. liii., Haggai ii., Psalms ii. and xlv. I knew very will of the passage in the Talmud (vol. Yoma, xxi. 2) where it is stated that five things were wanting in the second Temple, viz., the ark, with the propitiation and cherubim, the fire from heaven, the Holy Spirit, or spirit of prophecy, the presence of the Shekinah, and the Urim and Thummim; but it never struck me to ask wherein the greatness of the glory of the second Temple consisted, or why the Jews who saw the first Temple wept at the dedication of the second, since God said that the glory of the latter should be greater than that of the the former. I saw a difficulty in that passage, but I was far from seeing that it was the appearance of our Lord Jesus that made the second Temple to excel in glory the first one.

"The missionary then lent me to read the 'Philosophy of the Plan of Salvation,' in the Hebrew language. That book I read through twice, and the Lord used it as a means of opening my eyes to behold the glorious light as revealed in our Lord. I then read the Epistle to the Hebrews, with Dr. Bisenthal's Commentary, which laid hold of my heart in a special manner. This Epistle had a special charm for me, on account of having been written primarily to Jews. But I shall never forget the wonderful impression the Sermon on the Mount made upon me. How pleasantly surprised I was when I found that the 'Goim' (Gentiles), who, I was taught to believe, had no law whatever to be ruled by, had such glorious doctrines, which struck me as necessarily divine! How different the words of our blessed Lord, 'Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you,' to the words of Rabbi Eliezer (vol. Sabbath, 63), where he indirectly allows a learned man to be as revengeful as a serpent, or to the fearful expression of Rabbi Samuel (Pessachim, 49), that 'it is lawful to tear asunder an uneducated man like a fish!'

"The Epistle to the Romans, which I had also read with Dr. Bisenthal's Commentary, stripped me of the cloak of self-righteousness in which I fondly wrapped myself till then. But, thank the Lord, I did not feel the loss of it! He enabled me to grasp the robe of righteousness which Christ bought for me with His own precious blood. By that time I was fully convinced of the Messiahship of our Lore Jesus, and of the completeness of the work of redemption which He accomplished for me on the cross of Calvary, and had accepted Him in my heart as my personal Redeemer.

"I had not yet the courage to tell it to everybody, but I felt it my greatest duty to inform my dear father that I had 'found Him of whom Moses in the Law and the Prophets have written.' Soon after the receipt of my letter, my father came to see me, and tried everything in his power to dissuade me from accepting, or I should rather say of coming to, Christ. Neither time nor space would allow me to name only the tenth part of the arguments which he brought to bear upon the subject, apart from the threats, promises, and warnings. But as all his arguments were Talmudical, he could not, of course, stand the force of the Bible, to which I had been solely and exclusively referring. The most powerful argument in his favour, and which, I must confess, nearly overwhelmed me, was his tears; and I tremble with emotion whenever I recall to my mind that fearful scene. How dreadfully it rang in my ears when he wished himself, my dear mother, and me, dead, rather than hear me say that I believe in Jesus of Nazareth! This went on for several days, during which time neither of us could take food or rest. The day for his departure was the worst of all. Both of us felt that we were now parting from each other, humanly speaking, for ever; and this thought was frightful to my mind. He, nevertheless, kissed me, but expressed a hope that I would retract before it was too late, before baptism. He expressed a hope that the spirits of his departed parents would intervene, and that his own fasting and praying would avail before God, who would hinder me from accomplishing my intention, be it even by taking me away early from this life.

"This nearly broke my heart, but, thank the Lord, not the Rock of Ages, upon and in which I was then standing. He kept me in the hollow of his mighty hand, out of which no power, natural or supernatural could pluck me.

"Up to that time only my father and the missionary knew of my intention, but soon after the Lord afforded me an opportunity of confessing His name before the rulers of the Synagogue and before hundreds of my Jewish brethren, and 'counted me worthy to suffer persecution for His name's sake.'

"During all the time I went daily to the missionary, from whom I received counsel and encouragement. On one day he gave me to read a tract called 'The Hope of Israel.' I commenced to read it, and enjoyed it; but forgetting that it was a *sepher min* (a book written by a believer in Jesus of Nazareth), and to be abhorred, according to the Talmud (Cholen, 13), 'like a book written by the prophets of Baal,' I left it open upon the table, and went on with my work, which was still the writing of the scrolls. Just at that moment a Jew came in to buy phylacteries of me; and whilst I went to the cupboard to bring out the required article, he took up the little tract, and had a look in it. He had scarcely read in it half-a-dozen lines, when he threw it down on the floor, rose enraged, and with a tremendous voice he shouted, 'What! you are a Sopher (writer of the scrolls), and you are reading *sepherei minim*? Are you going to become a Meshumed (Apostate)?'—an epithet by which converted Jews are designated. For the moment I was startled, and I tried to find some excuse for reading it. But it was of no avail; the rage of the man became fiercer and fiercer with every moment, and his noise so great, that it brought together a number of Jews from the 'Beth Hamedrash,' which was on the same premises. In a few moments I recovered my senses; and as if I heard our Lord saying to me, 'Fear not, for I am with thee! He who confesses Me before men, him will I confess before My heavenly Father,' I all at once felt strong enough to confess my trust in Christ.

"Here a fearful persecution commenced, upon which I cannot enter in detail. In a few days, or rather hours, the news spread all over the town like wildfire, and in a very short time I was without occupation, friendless, yea, homeless. People who, only a few days ago, respected and esteemed me, shunned me now as if I were smitten by leprosy. But although I was deprived of every comfort of life, I was not comfortless. I can affirm, to the glory of God, that from the moment the persecution commenced, I also began to realize in a special manner the power of the risen Saviour. Somehow I felt happy, and nothing could disturb my peace. I could not, perhaps, explain it myself at the time how the happiness came to me; but I possessed it. Just an instance to illustrate it.

"I said I was homeless. No Jew would have me in his house from the moment he knew that I believed in the Messiahship of Jesus of Nazareth; Christians on the other hand, I did not know. The missionary opened his house to me, but, to spare my father as much pain as possible, I did not accept it. A Jewish cabman, who knew me, and who before would have considered it an honour if I entered his house, played the benevolent, and allowed me one of his stables, in which he kept the provender to sleep in. But even here I felt very happy and calm; yea, so calm, that during my stay in it, which was some weeks, I learnt almost by heart the Epistle to the Hebrews in the Hebrew language. One night spent there I shall however, never forget. It was this: One of the man's horses becoming ill, and in a dying state, in order to separate it from others, he brought it into the stable where I was. To see the poor animal breathing out its last was fearful; besides, the stable was of a very small size, and my abode was made very dangerous.

"But that made me only to long more fervently for the home 'whose builder is Christ.' Some may ask, 'Why did I stay in the stable? why did I not go out?' etc. My answer to this is: I was in Warsaw—and that is in Russia. I was not allowed to go about after ten p.m.; especially as it was during the Polish Revolution, and Warsaw was in a state of siege. The Dwornick, or housekeeper, had to furnish the police authorities with the names and occupation of every inmate of the house, or rather block of houses (for the houses there are something like the Model Lodging Houses here in England) under his charge, and he had to vouch, on penalty of fifty roubles, that every one of them will be at home for the night, and that inmates of other houses do not stay on his premises

To keep this rule in force, the police paid constantly domicile visits in the night; and woe to that inmate whom they missed, or to him whom they found not belonging to the establishment! If urgent business necessitated one or the other to go out, he had to be provided with special permission.

"It was by means of this rule that the Jews succeeded in getting me in prison for a week. That they brought about in the following way: One evening a Jew, unknown to me, came and asked me to come to his house and alter something in one of his scrolls; but desired me to do it in the evening as he was out on business during daytime. When I referred to the above rule he said, 'Oh, the house- keeper will allow you.' Not suspecting either of them as seeking to do me harm, I asked the housekeeper for permission to stay away for the night, and obtained it. When I returned home—such as it was—next morning, the housekeeper put on a sad countenance and said; 'Alas, Mr. A——, we had a visit from the police in the night, and I had to announce you absent.' That was a right down untruth. For when I went to the police station to report myself, I learnt that it was he who reported me absent; the police had not first visited the place at all. However,the Lord confounded their malicious plans. Partly on account of my occupation, and partly on account of having delivered myself up, I was discharged. The whole trial lasted eight days, during which time a number of Jews came to see me; some holding out to me all sorts of promises if I would only renounce Christ; some, on the contrary, using fearful threats in case I persisted in my intention.

"Here our Lord stood very near me, and permitted me to realize that 'He ruleth wind and wave,' and that there is not a cloud, black as it may look, through which the rays of His love cannot penetrate. Stable and prison turned into places of bliss, because He was there with me.

"To make an end to these fiery trials, the Lord made an opening for me at Dorpat, in the Baltic Provinces, where I confessed my trust in Christ by public baptism; and since that time goodness and mercy have followed me. I can, in truth, join in the beautiful hymn:

"All the way my Saviour leads me;
Oh, the fulness of His love!
Perfect rest to me is promised
In my Father's house above:
When my spirit, clothed, immortal,
Wings its flight to realms of day,
This my song through endless ages—
'Jesus led me all the way.'"

TELEGRAPHIC NEWS.

Cairo, Dec. 6th: The recent news communicated by the Austrian Consul at Khartoum, with referenee to General Hick's army, is entirely unconfirmed.—The panic is subsiding at Khartoum, as the Mahdi is not advancing, as was at first supposed, upon that place.

Rome, 6th: The Italian Government have granted permission for the landing of the Indian homeward mails at Brindisi in future, after fumigation.

Brussels, 6th: The building of the Belgian Chamber of Deputies has been completely burnt down.

Hongkong, 6th: A mob at Canton have destroyed the chapel belonging to the native Christians. The rioters were dispersed by the military.

London 7th: The Court of Appeal have decided, after strict inquiry, that in the late collision between the P, and O. s. s. Malwa and the Clan Line s. s. Clan Forbes, the former vessel was entirely blameable.—It is believed that the Imperial Prince of Germany will visit the Pope on his way back to Germany fron Madrid.

Cairo, 7th: According to reports received here from Khartoum, the Egyptian troops at Sennaar have declared for the Mahdi.

Constantinople, 7th: Several Turkish war-vessels have been ordered to cruise in the Red Sea.

Sydney, 7th: The Conference here has decided upon the formation of a Federal Council to deal with the common affairs of the Colonies. Later. The sittings of the Conference have been adjourned *sine die.*

Paris, 8th: Negotiations are still being carried on between Marquis T'seng and M. Ferry.

Washington, 8th: The President, in reply to a deputation of members of Congress to-day, promised to take measures for procuring a commutation of the sentence of O'Donnell, now lying under sentence of death for the murder of James Carry.

London, 9th: The British Government has no objection to the presence of Turkish frigates in the Red Sea, provided they will act in co-operation with the British.—The visit of the Imperial Prince of Germany to the Pope is confirmed.

Cairo, 9th: It is stated in deplomatic circles that a reinforcement, composed of picked Egyptian troops, was completely annihilated by hillmen, close to Suakim, on the 5th instant. The statement has caused the greatest consternation at Cairo, and it is feared that communications with Suakim and Berber are now impossible.

Berlin, 9th: In compliance with the request of the Emperor, the Imperial Prince will visit the King of Italy to testify to the friendly relations of Germany with Italy, and afterwards his Imperial Highness will visit the Pope.

Rome, 9th: Two Italian war vessels have been ordered to Hongkong, to co-operate in the protection of Europeans in China.

London, 10th: Mr. Arthur Wellesley Peel, M. P. for Warwick, has accepted the office of Speaker of the House of Commons.

Paris, 10th: The Chamber of Deputies to-day passed the Bill granting a credit of nine million francs on account of the Tonquin expedition.—The Chamber also passed by a large majority a vote of confidence on the Ministry.—M. Ferry made a statement in the Chamber to-day that it was impossible to suspend the French advance on Bacninh in the absence of any definite bases of agreement.

London, 11th: The Glasgow Chamber of Commerce presented a memorial to Lord Kimberley yesterday, urging the necessity of railway extension in India to promote the prosperity of the country and to facilitate the exportation of corn.—Mr. Tennyson has been created a Baron.

12th: H. M.'s Gunboat Ranger is throwing rockets over Suakim in order to scare the hillmen who are threatening the town.—Mr. Parnell received at Dublin yesterday a testimonial amounting to £38,000 sterling, and in his speech on the occasion he bitterly attacked Earl Spencer and Mr. Trevelyan. He counselled the Irish people to exercise patience, and said that he had every confidence that the independence of Ireland would be obtainable.

Cairo, 12th: The garrisons from Duem and Shat have reached Khartoum.—The Mahdi is sending ten thousand men to Darfour.—Baker Pasha will take command of eight thousand men, composed of Gendarmes, Bedouins, and Negroes.

Washington. 12th: Resolutions were introduced in the House of Representatives to-day for limiting the silver coinage and for withdrawing the trade dollar.

London, 13th: Mr. West, Liberal candidate, has been elected member for Ipswich, defeating Mr. Charley, the Conservative candidate, by a large majority.

PASSENGERS SAILED.

Per P and O Str *Thames, additional,* 7:

For London—Dr H Compeigne; Miss Spencer; Mr Lindsay Neil and Mr J J Finch.
For Trieste—Rev F Lewis.
For Venice—Dr T Weir.
For Brindisi—Mr Llewhellen.
For Aden—Mr Aird and Dr E Chaslemair.

Per P and O Str *Cathay,* 14:

For London—Lieut Col C Wodehouse, Mrs A Bush, Mrs F D Campbell and Mrs Edwards and child.
For Marseilles—Mr G F Bell, Mr and Mrs Hoarsuna and Mr R C Buck.
For Venice—Mr J H Lloyd and Mr E Moreau.

PASSENGERS ARRIVED.

Per Str *Britanina,* 10: from Liverpool:

—Mrs Brendon, Miss Blake, Mr and Mrs Cooper, child and ayah, Mr A C oper, Mr S S Cooper, Mr and Mrs G Owen Dunn and child, Dr and Mrs Forsyth, Miss Levy, Miss Admis, Mrs Logan, Surg-Major Mathew, Mr Jefferies, Mr and Mrs Symons, Mrs Young, Miss Thwart and seven deck pas-engers.

Per P and O Str *Brindisi,* 12:

From London—Mr W B Reid, Mr Hindson, Major and Mrs Engledue and infant, Mr and Mrs Moncrieffe, Mr and Mrs Percy Benn and 2 infants, Mr H Wood, Col and Mrs Freeman, Miss Dacres, Surg Major F Jones, Mr and Mrs J Walker, child and infant, Mr E Eggleston, Mr F Strathden Campbell, Rev Hugh R Scott, Mr J E Steel, Mr and Miss Berkeley, Mr and Mrs Jlamber, Dr Geo S Ranking, Miss Innes, Mrs Lees, Mr B M Stockley, Miss Watson, Mr Hannant, child and infant, Mr B Mosley, Miss J Reid, Mr J J Green, Mr W Parr, Mr Bullman, child and Miss Bulman, Mrs Stevens, Mr Chanke, Mr F Lavelle, Mr Crossdale and Miss Rose Gordon.

From Brindisi—Mr Justice J F Norris, Depy Surg Genl Campbell Fraser, Mr and Miss Whymper, Mr Kirkpatrick, Mr R H Dunn, Mr C J Cole, Mr A Kinnear, Mr J E Gabbett, Mr A Santa Maria, Mr J E Gorst, Q C M P, Mr Le Roy, Col Money, Mr Good, Mr Lindsay Daniell, Mr H Scott, Mr Mathew and Lord Ronald Gower.

From Gibraltar—Mr and Mrs J Carvalho and child and Mr and Mrs J Campos.

From Venice—Mr and Mrs Bolland, Mr and Mrs Fisher, Dr and Mrs Andrews, Mr R Lidderdale, Mr S P C Scott, Mr S P L White, Mr M Cropper Lamat, Madame Laurenson, Mr H Carnac Brown, Miss Dewar and Miss Pechey.

From Suez—Mr Haywood, Two Misses Haywood, Lieut W du V Lysley, Mr Prescott and Mr Badsha.

From Aden—Depy Surg Genl Bruce and Sub Condr J Howard and wife.

Domestic Occurrence.

BIRTHS.

BEDFORD—December 8th, the wife of William Bedford, of a daughter.

GOHEEN.—At Kolhapur, December 10th 1883, Mrs. Goheen, Am. Pres. Mission, of a son.

MARRIAGE.

MITCHELL—PORTER—Nov. 15th at Akyab, P. C. Mitchell, Bengal C.S., to A Maud, daughter of the late Capt. W. Porter, Master Attendant at Akyab.

DEATHS.

GILDER—On the 27th October 1883, on board the sailing Ship "G. C. Trufant," off the Island of Paragua (Palawan) Manila, Edward Gordon Gilder, Engineer, s.s. "Luzon," third Son of Mr. G. C. Gilder, Assistant Secry. to Gov., Judicial Depart., Bombay, aged 25 years.

GOHEEN.—At Kolhapur, December 11th 1883. Elsie, child of Rev. J. M. & Mrs. Goheen, Am. Pres. Mission, aged 20 months.

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Subscriptions received from 8th to 15th December 1883.

Henry Wale, 31st December 1884, Rs. 7-10; A. Burntside, 18th February 1884, Rs. 7-10; Miss Jessi Hulme, 29th February 1884, Rs. 2; R. W. Boilean, 18th January 1884, Re. 1; J. H. Irvine, 15th February 1884, 1884, Rs. 2; Rev. T. Costa, 29th July 1884, Rs. 7-10; S. Steel, 31st January 1885, Rs. 10; R. Donaldson, 19th January 1884, Re. 1; Rev. John Douglas, 15th December 1884, Rs. 7-10.

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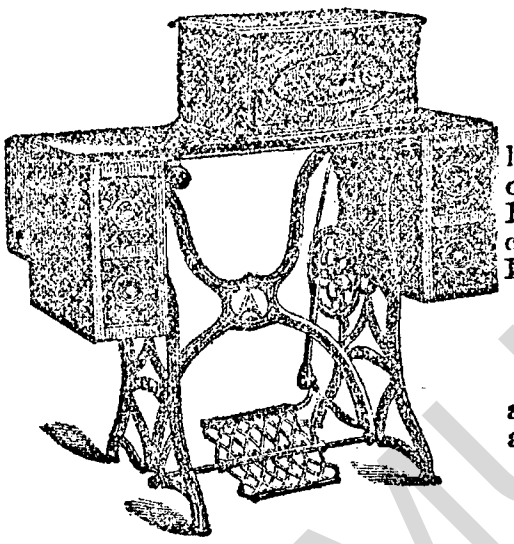

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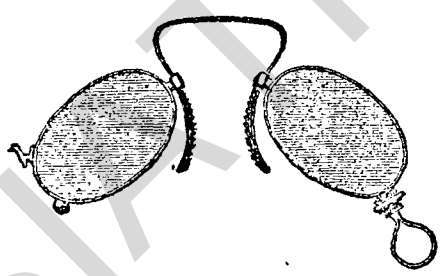

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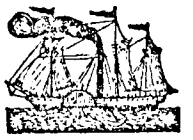

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